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A

SERMON,

SHEWING

THE CAUSE OF WAR.

PREACHED

IN THE RELIEF CHAPEL IN HADDINGTON,

ON THE 27th FEBRUARY 1794,

BEING THE GENERAL FAST.

BY DAVID GELLATLY,

PASTOR OF THAT CONGREGATION.

Wo to the *Rebellious* Children, SAITH THE LORD.

EDINBURGH:

PRINTED FOR THE AUTHOR, AND SOLD BY ALL
THE BOOKSELLERS.

1794.



S E R M O N.

MATTHEW XXIV. 6.

Ye shall hear of wars and rumours of wars.

THESE words not only point to the tremendous judgments of God, which, in the course of his Providence, he hath already executed upon the Jews and other nations, but also to wars and rumours of wars, and tribulation, and great distress, yet to come upon the inhabitants of the earth. It is not, however, my present design, to give you a detail of the dreadful events which befel the Jews, to which indeed my text *chiefly refers*, neither dogmatically to assert that the Almighty now threatens us, and the other nations of Europe with alarming dispensations. Nevertheless, when we read the history of past times, and study the circumstances which preceded dire calamities, and take a view of the present condition of affairs, and then look into the word of God, we may justly suspect, that as a nation we shall not be allowed to pass unpunished for our transgressions, except we repent.

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As this day is appointed by our Gracious Sovereign, the father of his people, to be kept as a national fast, to humble ourselves before God in order to obtain the pardon of our sins, it is necessary to take notice of those sins which prevail in our nation, and which in my opinion are the cause of the present unhappy war in which we are involved.

In the sequel of this discourse, therefore, I shall make a few remarks, tending to shew what is the cause of war. I trust, after you have patiently and attentively heard what is to follow, you will be convinced, that I have not adopted an improper text for the subject of your meditation on this day of public fasting and humiliation.

In general, then, the violation of the commandments of Almighty God is the cause of war.

In the pure realms of heaven above, the clangour and noise of war are not heard; there all the inhabitants enjoy peace and tranquility. So soon as the great foe of mankind rebelled against God, he was banished from the delightful regions of eternity, as being for ever thereafter unworthy of enjoying happiness. And whenever our first parents rebelled against their Maker, though tempted to transgress his commandment by a cunning and crafty adversary, they were thrust out of paradise. From a rebellious pair soon sprung a rebellious and sinful race; having provoked the Almighty by their transgressions, he gave them over



to the government of their passions : They quickly rebelled against one another : Cain even envying the happiness of his brother Abel, slew him ! From that day to this, murder, assassination, war, and rebellion, have been scourges to the human race, and shall continue to be so, while the destructive art of war, which is a kind of murder, is learned and practised. So that God, in the course of his providence, has made rebellion the first sin which man committed, (all sin indeed is rebellion against God), when turned against one another, to punish them for their transgressions and disobedience against him. I wish not to be understood to insinuate, that in every instance war is unwarrantable. The love of self preservation is planted deep in the constitution of our nature. It is not only lawful, but commendable to defend ourselves from the attacks of our enemies,—to maintain our rights,—to compel foreigners, when with hostile intentions they invade our country, to leave it with shame and disgrace ;—real patriots are then known, for they will run to defend the public cause, their King and their country.

In the course of God's providence, however, nations are often brought to the necessity of commencing war with their neighbours, upon account of their own crimes. To the inhabitants of the earth where the gospel is preached, but condemned by many of them, and too much neglected by all, the Lord Almighty says, *' ye shall fall by the sword :*

sword: and ye shall know that I am the Lord: for ye have not walked in my statutes, neither executed my judgments, but have done after the manner of the heathen. So that, God sends war amongst the nations to punish them for their transgressions. No punishment is more awful than that which is inflicted upon a people by war. By it a nation is weakened both as to men and circumstance. Even after peace is obtained the effect of it is long felt. Where the seat of war is, there are horrors exceeding description. The groans of the thousands expiring are lost in the cannon's roar. The smoke of their torment ascends and obscures the sun. If they have been rashly and improperly led to the field of battle, their blood calls to heaven for vengeance.

The commander of an army therefore, has much need of wisdom and prudence. He ought to seek counsel and direction from God. He should give himself much unto prayer before any engagement, remembering that victory is not obtained by the strongest, but by whom the Lord pleaseth. Alas! however, it is the disgrace of many of our officers and soldiers to be otherwise employed, in taking the name of God in vain, and in being too familiar almost with every vice. The oaths and imprecations generally used by the British army, are more than sufficient to draw down the heavy judgments of Almighty God upon them, and our nation. I mean not that every individual of
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our officers and soldiers are swearers and libertines ; there certainly are exceptions, men amongst them who fear God and keep his commandments. If it be true, however, that sin is the original cause of war, I doubt not but the profaneness of our army is the reason sometimes of our losing the battle. We exclaim against the French for being profane, for being *Atheists* and *Deists*. A man who professes to be a Christian, however, and yet lives in the practice of drunkenness, or debauchery of any kind, who habitually takes the name of God in vain in his common conversation, is the worst of all infidels. If sin is the cause of war then, our officers and soldiers, who are employed by their King and country, to put an end to it, by directing their vigorous exertions against our common enemy, when they live in wickedness of any kind, instead of terminating the war, they do what they can to draw down the vengeance of Almighty God upon themselves, and their country; and for which cause our enemies may be allowed to triumph over us. If it is said, they are more wicked than we are, and therefore this argument must fall to the ground ; I reply, there is not a nation on earth, from whom the Lord may justly expect more regard to his laws than the British. We are a highly favoured people, we have long been blessed with the gospel, and almost every one in our nation is taught to read its laws.

If any of you then, my friends, shall be hereafter employed

employed in the defence of your country, and I doubt not but some of you soon may, imitate not the manners which are too generally practised by our army. To swear by the name of God, will neither hasten your promotion, nor make you more courageous in the day of battle; nor more acceptable to your Sovereign; and to do so will ill prepare you for death and judgment. That the British army are loyal, brave, and generous, I admit; did any one insult their Gracious Sovereign, half as rudely as they daily insult the Majesty of heaven, their swords would readily be drawn in his defence. While they are thus commendably loyal to their King, O! that they would remember to honour the King of kings, and the Lord of lords, and I am verily persuaded, that it would fare better with them, and with the nation to which they belong.

Reprove an officer for swearing, and he will tell you he means no harm by it, that it is a habit which he has insensibly acquired, and he cannot help practising it. How absurd is this apology? For instance, did the judges of this country take it as an apology for the conduct of those gentlemen who have lately been condemned for sedition, when they maintained, they meant no harm by meeting with their fellow citizens to consult about a reformation in Parliament! No. And think you, will the Judge of all the earth sustain the apology of swearers, that they mean no harm by it? The Lord will not hold them guiltless who take his
name

name in vain. To rebel against heaven is the most dangerous sedition. Though we can do God no harm, yet by transgressing his laws we do real injury to our country; righteousness exalteth a nation, but sin is the *ruin* of any people. Swearing is not peculiar alone to soldiers. What company can you be with in the way of your business, without hearing the name of God profaned, and observing evident marks of immorality? Nay, even many of those who now appear devote in the house of God frequently take the name of the Almighty in vain, and join with the wicked in riot and dissipation in the house of mirth. They worship God with the same spirit, with which they serve the devil.

For, is not drunkenness practised by a great multitude in our nation, by men in every rank of life,—by many of our nobles and gentry,—by many tradesmen and labourers,—and even by some who minister at the altar of God? This vice has in its train almost every other species of iniquity. Besides, it not only ruins the soul, but generally the health and the constitution. The drunkard, depraved as human nature is, has counteracted one of the laws of our constitution, for nature is satisfied when thirst is quenched. Drunkenness is the road to ruin; the drunkard not only hurts himself, but also his family and society. Infamy and disgrace are often his portion in this life, and complete misery in that which is to come. Shun this vice

vice then my friends, if you wish to enjoy happiness. Keep not company with drunkards farther than is absolutely necessary in the way of your business; for if you do, they may soon betray you, and teach you their wicked practices. *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Forsake the foolish and live, and go in the way of understanding. Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

Again, what injustice, what cruelty, what fraud are practised by many of our nation? I am far from insinuating, that those who are appointed to administer justice in our country pronounce iniquitous sentences. I believe there are not more impartial judges in the world than in Scotland. Nevertheless, are they not surrounded by men who live upon the quarrels of others? The road to justice, which should be free and open to all, is crowded with clerks and agents, and writers, each of whom must have their due before you reach the bar of equity. If to this, it be answered, that all who are not able to pay lawyers and agents, may have them without money; I reply, a man of feeling would rather suffer injustice than be obliged in any respect to the generality of attorneys: and farther, as matters now stand, to go to law is the most certain road to poverty.

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All causes are esteemed good by them while they are paid for their trouble, but, whenever the client becomes poor, and fails to pay their exorbitant demands, the cause becomes bad, and is immediately neglected. Indeed, many writers and petty agents are devoid of good principles ; hence, they take any cause in hand whether it be good or bad ; and the consequence generally is, both parties are ruined before the final sentence of the judge is obtained. A cause which might be decided by two sensible and honest men in an hour's time, will be litigated by the men already mentioned, till the process is swelled to such a bulk, that when it is sent to be advised, it is in such a state, as is capable of puzzling the judgment of any man. It appears to me astonishing, that justice is so equally administered. If unprincipled and petty attorneys were strictly looked after by the public rulers of our nation, our judges would have less trouble, and fewer bankrupts would appear in our country ; and, many honest men would be saved from ruin and disgrace.

Lawyers, many of whom are ornaments to human nature, both in point of their abilities and integrity : yet they must, however, plead according to the information their agents give them ; and judges must decide according to the evidence which is laid before them ; but, by the crooked practices of some attorneys, both lawyers and judges are sometimes deceived. Falsehoods are turned into

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the appearance of clear and substantial evidence. The many exemplary punishments which have been justly inflicted by the judges of this country upon perjured persons, and upon those who have tampered with witnesses, have not yet deterred all persons from lying upon oath, nor others from hiring them so to do, nor others from telling them what to say when the oath of God is upon them. "Perjury, says one, is inexcusable, as it cannot even borrow the pretext of passion or surprise, it is a cool deliberate act of the most daring impiety." By those acts of perjury and subornation of witnesses which have been detected, we may safely infer, that by acts of the same kind which have not been discovered, many honest men have lost their just cause, and the innocent their lives. But every act of injustice which is done in our country, like the blood of Abel, cries to heaven for vengeance upon the transgressor. And does it not cry for redress to the injured? Yes, and it shall not cry in vain; the oppressor shall be made to say with Adoni-bezek, "*As I have done, so God hath requited me.*"

What cruelty is not practised in our country? How do merciless creditors drag those who are indebted to them to the gloomy dungeon, who are willing, but not able instantly to pay them? Did God deal with them as they do with others, he would shut them up in a prison from which they never could escape. Far am I from encouraging
debtors

debtors not to pay to every man what is his due : Far am I from advising any persons to come under debt, when there is no probability of being able to pay it. Whilst cruelty is exercised by creditors, is it not notorious, that fraud is practised by debtors, and many others of our nation ? The mutual duties of debtors and creditors in the present day are much neglected. A good man will pay his debt so soon as he is able, and a merciful man will not unnecessarily harass his brother. The consequence of the conduct of the merciless creditor generally is, he loses the greater part of his money, the debtor is affronted, the writer and the lawyer are enriched. *Ye sons of men, how long will ye love vanity, and seek after leasing ? Blessed is he that considereth the poor ; the Lord will deliver him in time of trouble. Blessed are the merciful, for they shall obtain mercy.*

Further, how is the Sabbath day disregarded by men in all ranks of life in our country ? I am happy, indeed, in being well informed, that our most gracious Sovereign and his family pay strict attention to the duties of religion every day, and particularly upon the venerable Sabbath of the Lord. It is a pity, however, that our king's example is not followed by all in high stations, and by all who occupy the inferior walks of life. It is true, and I am happy to acknowledge, that some of our nobles and gentry not only patronize religion, but also observe its holy duties. But alas ! Is it not likewise

likewise true, that the greater part of our nation neglect to keep the Sabbath day holy? Is it not the day set apart by many for visiting, feasting, and amusement? They profess to be Christians, and yet they are seldom or never seen in the house of God on the Lord's day. Ask them why? They will tell you, "the minister has such an ungraceful manner, the subjects which he handles are so uninteresting, they cannot bear to hear him." The truth, however, is, they have no love for the duties of religion, or they could soon find, particularly in large cities, ministers whose method of preaching would both please and instruct them. Nay, are there not many in our land, who upon the Sabbath day are employed in drawing papers to present to the judges of our country in various processes?

And, even many who attend upon the preaching of the gospel, are often very improperly employed on their way, and when they have arrived at the place of worship: Upon the way, they talk about their secular affairs; at the Church the same subject is continued, even when they tread upon the graves, little recollecting, that the next Sabbath may number them with the dead! *O that they were wise, that they understood this, that they would consider their latter end!* A celebrated author expresses himself thus, upon the subject under consideration. "To apply ourselves to our ordinary business upon the Sabbath, to talk of it, or even

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“ to spend our thoughts on it, is doing what we
 “ can to frustrate the gracious designs of the Law-
 “ giver, and must necessarily be of infinite hurt
 “ and prejudice to our souls. Whatever is fo-
 “ reign to religion, or has not a direct tendency
 “ to glorify God, and advance our own spiritual
 “ interest, ought carefully to be avoided on this
 “ holy day, as we regard the approbation of God,
 “ and our own present and eternal happiness.”

We have heard much of late, from some, con-
 cerning the French having changed the Lord's
 day from the seventh to the tenth, and from others
 of them having set it aside altogether. I have not
 a word to say in favour of the French in this mat-
 ter, nor almost in any other of their present deal-
 ings. Whilst the Sabbath is continually broken,
 whilst the gospel is so neglected and despised by
 ourselves, let us blush when we reproach the
 French. Alas! They have not been favoured with
 the religious and civil privileges which we enjoy.
*To whom much is given, of them much will be re-
 quired.*

Again, the breach of vows made to Almighty
 God is one sin which prevails in this nation. It
 is far better not to vow, than to vow and not to per-
 form the obligations come under. The greater
 number of the inhabitants of this country dedicate
 their children to God in baptism, they then pro-
 mise, or vow before God and his people, to bring
 them up in the fear of the Lord, to set a good ex-
 ample

ample before them, by keeping up the worship of God in their families, and walking in every respect becoming Christians. But alas! these vows are seldom or never performed. The greater number of those who come under them, worship not God in their families nor in their closets. Instead of setting a good example before their offspring, they live in the practice of swearing, drunkenness, and debauchery. What is this but offering an insult to the Majesty of heaven? It is training up children for the service of the devil, doing every thing in our power to corrupt their young and tender hearts. However much parents may love their children, when they set them a bad example, they show them the road to everlasting misery. The same observation may be made with regard to the sacrament of our Lord's supper. A multitude sit down at his holy table, and promise to live in the obedience of God's commandments. The promise, however, so soon as made, is broken and forgotten. Their goodness proves as the morning cloud and the early dew, which quickly vanish when the sun hath arisen. But, the path of the just is as the shining light, that shineth more and more unto the perfect day.

Once more, the illiberality and malevolence, and party spirit which still prevail, are none of the least of our national sins. Perhaps, indeed, there never was a time since Christianity had a place in our country, when liberality and moderation

deration were more enjoined than they are at this day. Were these doctrines however more exemplified in the lives of those teachers, their preaching would have a better effect. We need not go far either on this side of the Tweed, or on the other, before we may find an established clergyman preaching up moderation and benevolence, but he has no sooner left the pulpit than perhaps he meets a dissenting minister of religion, every way his equal, whom he looks upon with contempt. Where then are moderation and benevolence the theme of his discourse? Established clergymen ought to be, as all others should be, affable and benevolent. The time may come, when government will see an established church altogether unnecessary. And legislators may be astonished, that their forefathers so long gave a man many thousands of pounds annually for preaching a few sermons; whilst others of his order, no way his inferiors, are almost destined to starvation, though they are appointed to do the parochial duty. The church of Scotland indeed is certainly the best establishment that ever was in the world, notwithstanding the corruptions which have found a place in its bosom. If professing Christians and ministers would purely imbibe the simple doctrines and precepts of Christianity, as they are plainly told in the New Testament, and in many places of the Old, malevolence and party spirit would vanish. The gospel proclaims peace upon earth, and good will toward men. Yet that
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very gospel is by vicious mortals made the mean of spreading wars and ill will among the human race. What persecutions,—What bloodshed,—What anarchy and confusion,—What deep and dreadful plots of murder and assassination have not been laid and executed,—And the religion of the Prince of peace has been made the tool ; but it has nothing to do with them. It reprobates and forbids such deeds. Upon account of what happened in times past, I think the governors of our nation ought to be cautious how they trust papists. Persecution indeed should not be heard of, nor practised against any professors of Christianity. Nevertheless papists in general are so full of superstition and enthusiasm for their own religion, that none ever need be astonished at what plots they may lay and execute.

Notwithstanding, it is the duty of all denominations of Christians to unite their endeavours for spreading peace and good order in the world ; if the contrary of the following scripture be true, it indeed is time to seek for healing measures. *Blessed are the peace makers ; for they shall be called the children of God.*

In short, what vice is not practised in our country ? Uncleaness, theft, covetousness, bribery, and corruption, cause our land to mourn. “ Ah ! we are a sinful nation, a people laden with iniquity, children that are corrupters ! We have forsaken the Lord, we have provoked the holy one of Israel

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el unto anger, we have gone away backward, the whole head is sick and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in us, but wounds and bruises and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. But blessed be God, our country is not yet desolate, our cities are not burnt with fire, our land strangers do not devour in our presence. Let us repent and turn unto the Lord our God, and he will receive us graciously. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon."

The history of the Jews clearly demonstrates, that sin is the cause of war. When they had filled up the measure of their iniquity by crucifying the Son of God, they were soon afterwards visited with the most awful wars, and cast out of their country. If we crucify the Son of God afresh, by neglecting his gospel, and disobeying his commandments, what horrible judgments may we not suspect? God and his laws are always the same, and so he deals with nations often in the same manner.

The present condition of affairs in France likewise evince the same truth. It is necessary to look back to what that nation was prior to those late awful events which have happened, in order that we may account for them. When

we do so, we will at once discover, that that country was the scene of despotism, oppression, and almost of every vice. The Bastile received every one who was unlucky enough to displease the Sovereign, or those who had influence with him. The convents received the flower of the nation to be fostered in ignorance, superstition, enthusiasm, and in-iniquity. The inhabitants were called Christians, but in their practice were more vicious than heathens. Their mass and their ordinances of religion, as performed by the knowing and the learned part of that nation, were a solemn farce and an insult to heaven. For learned priests do know, though they continue to delude the people, that the Pope is not infallible, and that many of the tenets of the church of Rome are contrary to the sacred scripture, to common sense, and diametrically opposite to the real interests of mankind. Such priests are inexcuseable; they know what is right, but continue to do what is wrong. They shall not lose their reward.

At different periods of time, there arose men of genius among the French, who sowed sentiments in favour of liberty in the nation; their opinions and doctrines took deep root in the country. When the inhabitants knew their natural rights, they began to assert them, and to redress their own, and their forefathers wrongs. From the one extreme they have gone to the other. The oppressed have become oppressors.

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The precedents of cruelty exhibited at different times by the former government of France, had considerable influence in raising the people to commit murder and assassination. Tyrants have always plotted each others destruction. Louis XVI. one of the best of the French Kings, as is evident from his testament, though he had nothing of the nature of the tyrant in his frame, had the misfortune to fall a victim to the vengeance of a long oppressed people. Sometimes in this world the innocent suffer instead of the guilty. Perhaps, heaven may avenge his death, if he died innocent of the crimes laid to his charge. The fact however is, that nation have long rebelled against God, and in this and a few years bygone, the Almighty has permitted them to rebel against one another, and to become their own executioners. At war among themselves, and with several powerful nations, what shall become of them? The tremendous horrors which have, and are still taking place in that unhappy country, must in the nature of things be temporary, while their former government was a continual scene of oppression. Though they have murdered their late King, and for a time seem to have adopted the prince of darkness for his successor, yet his kingdom shall fall and be destroyed.

Great Britain long beheld the dreadful slaughter in France with horror and detestation. At last she interfered. Britons, however, will never fight in an unlimited monarch's cause. Our Gracious Sovereign

vereign and his family are free born Britons ; they are sons of freedom, friends to real freedom. Though war is carried on against France, it is not with a view on our part to establish again unlimited monarchy in that country. No. Never, we hope, shall Britons fight in slavery's cause. It certainly would, however, be an act of humanity to the French, to persuade them to adopt such a constitution as we possess. Alas ! however, whatever are our views in carrying on the present war with France, it is a chastisement for our transgressions. Already, how many of our countrymen have fallen by the devouring steel ? How many tender hearted mothers are bathed in tears for the loss of their only sons ! How many affectionate wives have lost their husbands, and are now clothed in weeds of wo, solitary widows ! How many helpless children have been deprived of their fathers, and are left orphans, to seek their way through the world without a father's advice and protection ! How many families are already feeling the effects of this war in their circumstances ! How many people are unemployed, and when employed, how difficult is it to obtain payment for their labour, to support their needy families ! When will the nation recover the loss which it hath sustained by this war ? and what further loss may it yet suffer both as to men and finances ? The war is commenced, but when shall we have done with it ? We have need to be cautious how and upon what footing we agree to peace.

peace. The French are highly enraged at our conduct. If they shall be victorious over the combined army, they may soon direct their vengeance against Great Britain or Ireland. For, though speculative men may demonstrate, that it is impossible for the French to invade this country, yet whilst we know that a considerable part of our army is in France, this may convince every man that it is possible for the French to invade Britain. So that, at present it is very probable, the text even to us may be more than fulfilled. For we may not only continue to hear of wars and rumours, but we may even see our streets running with blood, and our fields covered with the slain. Whenever a nation becomes remarkable for wickedness, we may believe that war or some other dire calamity will overtake them. The effects of war which we now feel, are nothing in comparison to the horrors which are exhibited, and the misery which is felt, where war has its seat.

Let us then endeavour through grace to forsake our sins, and turn unto the Lord, that he may avert the judgments which we deserve. The nation, as well as the individual, who confess and forsake their sins, shall find mercy. If any person shall say, or think, that in this discourse I have given an exaggerated description of our sinfulness as a nation, and that all you have heard is only the old cry revived, O the times! O the manners! I reply, an attentive observer will find it quite the contrary,

trary, and that many prevailing crimes might have been mentioned which are not named. There are some indeed, whose *theme continually is the dignity of human nature*, who maintain that we are better than our forefathers were. And to make good their assertion, they comment upon the many public charity houses which are built in our country. No nation, nor individual however, are totally devoid of every thing which is commendable. These buildings are no sufficient proof of the goodness of our nation. For, often the most abandoned wretches are found very charitable in relieving the wants of the distressed. And more, perhaps, the very subscribers to such houses may be the mean of bringing some to the necessity of seeking refuge in them. The need of a Bridewell in the capital of our country, is a proof that the nation is considerable depraved. For those creatures for whom this building is destined are not all the authors of their own misery; many of them perhaps have been betrayed and robbed of their innocence, even by some of those who have contributed for the erection of this ghastly edifice. At any rate, were the vices and virtues of our nation weighed, our vices would be found far to preponderate. The Lord therefore says unto us, *wash ye, make you clean, put away the evil of your doings from before mine eyes, cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.* Our good king calls upon

us this day, like the king of Nineveh, to humble ourselves before God upon account of our transgressions, and to pray for a blessing upon his arms against the French. Though we condemn the French for their cruelty to their late king and to his friends, yet this day we must be more sorry for our own sins than the iniquities of the French. If we regard iniquity in our hearts, the Lord will not hear us.

Little does the individual think, when he goes on in the practice of sin, that he is not only ruining himself, but is also doing what is in his power to draw down the heavy judgments of God upon the nation to which he belongs. Upon account of the secret sin of a private individual, God left his chosen Israel to flee before their enemies, and threatened to be with them no more, except they destroyed the secret sinner. Did our public magistrates discountenance sin in themselves, and in others, as much as they do sedition, it would fare well with our nation. They are appointed to be a terror to evil doers, and to protect all who do well. Judges neglecting to punish one act of cruelty, committed upon a poor woman, the Levite's concubine, was the occasion of the burning more cities, and the death of more men, than has yet happened by the revolution in France. Nay, even the imprudent vanity of king David, though a man according to God's own heart, was the occasion of the death of seventy thousand men. Those

members

members of our parliament then, act like men, and as it becomes the senators of Great Britain, when they watch over the administration of justice. As one act of injustice to an obscure individual may be the source of great calamities to our country, public rulers cannot be too careful to administer justice to all men. *What doth the Lord require of thee, O man, but to do justly, and to love mercy, and to walk humbly with thy God?*

If the remarks which have been made are just, then let us not blame solely any individual for the present calamity of war. We have all contributed our part, by our sins, to draw down the judgments of God upon our nation; let us also do our part to avert his judgments, by amending through grace our practices. May we act that peaceable part which becomes the followers of Christ and good citizens. May we follow peace with all men, and holiness, without which none shall see the Lord. May God in his infinite mercy interfere, and establish peace in Europe. He has the hearts of all men in his hand, and can turn them as he pleaseth. He increaseth the nations, and destroys them: he enlargeth and he straiteneth them again, May he bless and long preserve our Sovereign King George, and his family. May he bless the high Court of Parliament, and over-rule their deliberations for his own glory, and the good of the nation. May he bless our country, and reclaim and defend our soldiers, and give us success and prosperity

rity in all our laudable undertakings. If we and
 our countrymen betake ourselves to the Lord, and
 ask counsel and direction from him, he will be
 merciful to us as he was to our forefathers, and
 will either deliver us from war, or crown us with
 victory. "We have heard with our ears, O God,
 our fathers have told us what work thou didst in
 their days, in times of old, for they got not the
 land in possession by their own swords, neither did
 their own arm save them : but thy right hand and
 the light of thy countenance. They that trust in
 the Lord, shall be as mount Zion which cannot be
 moved, but abideth for ever. As the mountains
 are round about Jerusalem, so the Lord is round
 about his people, from henceforth and for ever.
 If ye be willing and obedient, ye shall eat the good
 of the land, but if ye refuse and rebel, ye shall be
 devoured with the sword : for the mouth of the
 LORD HATH SPOKEN IT."

THE END.

But in all our labours undertake - If we and
our countrymen be our lives to the Lord, and
his counsel and direction follow him, he will be
merciful to us as he was to our forefathers, and
will either bestow us more years, or crown us with
riches. We have heard of a dear case, O God,
our fathers have told us what work thou didst in
that day, in times of old, for they got not the
land in possession by their own strength, neither did
their own arm give them the right hand and
the right of the country, for thy that trust in
the Lord, shall be as men, which cannot be
moved, but shall stand for ever. As the mountains
are round about Jerusalem, so the Lord is round
about his people, from henceforth and for ever.
If ye be weary and obedient, ye shall eat the good
of the land, for it ye turne and rest, ye shall be
favoured with the Lord: for the mouth of the
Lord hath spoken it.



THE END